

A NEW YEARES GIFT.

# THE COVRTE of ciuill Courtesie:

## Fitly furnished with a

plefant porte of stately phrases and pithie  
precepts : assembled in the behalfe of all  
younge Gentlemen, and others, that  
are desirous to frame their be-  
haviour according to their  
estates, at all times,  
and in all com-  
panies :

Thereby to purchase worthy  
praise, of their inferiours: and  
estimation and credite  
amonge they,  
betters.

Out of Italian, by  
S. R. Gent.

## Imprinted at London,

by Richard Ihones.

1582.

A NEW YORK CITY

THE COURT

of small Cornices:

Fifty furnished with a

1. The first part of the paper is a list of the names of the persons who have been elected to the office of the President of the United States, and the names of the persons who have been elected to the office of the Vice President of the United States.

Thereby to purchase words  
 part of their inheritance  
 of wisdom and grace  
 on our behalf  
 Amen.

Q. R. 2.

Printed at London

By Richard Jones.



To the flourishing Youthes,  
and Courteous young Gentlemen of England, and to all  
others that are desirous, and louers of Ciuile Courtesie:

R. I. the Printer hercof, wisheth an happie New yeere pre-  
sent and many: to the pleasure of God, and  
the growne hartes of his.

**M**ost Courteous young Gentlemen, presu-  
ming vpon your great Curtesie: I haue been  
so bolde as to present your estate, in token  
and wish of an happie new yeere, with these  
the first frutes of my poore Presse, finished  
since the running in of the same.

Surely, the travaill of a Gentleman whom I know not, no  
not so much as by name, much lesse by person: And concer-  
ning the copie, as he that brought it vnto me made reporte,  
that it was translated out of the Italian, by a Gentleman, a  
freend of his, desiring me that it might be printed. And I be-  
ing alwaies desirous to further the studie, and procure the de-  
lites of all men, by publishing bookes of semblable argument:  
thought good to dedicate the same vnto you, iudging it in  
this respect a present more meete for your moste flourishing  
degree: for that I perceiue it to haue bene first written by a  
Noble and gentle personage of Italy, and directed vnto his Ne-  
phew, a young Gentlemā also of noble parentage, for the bet-  
ter conforming of his behauiour at his entrance into the Court,  
as it may appeare by his Epistle hereafter following. Now for  
that this case is comend vnto most of you, and aboue all other  
the studie of ciuile Curtesie, most incident vnto your calling, I  
am the bolde to craie your Courteous countenance, and  
friendly fauour in accepting the same now in English at my  
hands, as a testimonie of my semper heart, and good mea-  
ning towards you. And that receiuing it now frō me as your  
owne you would vouchsafe of your great curtisie, to take both  
the same and it into your assured protection: and to defend both the  
present, and him that offereth it, from the spightfull tongues  
of malicious carpers. And in so dooing, you shall euer more  
binde me to emploie what traueill and seruice I can, to the ad-  
uauncing and pleasuring of your most excellent degree.

A.ii.

Farewell in the Lord.

# The Censure of a friende,

concerning this worke.

O Vr Parents well deserve the pricke of price,  
Who giue vs life which we had not before.  
The teachers care deserves great thanke likewise,  
Who traines the childe, and giues the learned lore:  
Immortall praise we ought giue him therefore,  
Some strife hath bin in respect of these things,  
Who best deserves of these two Noble springs.

¶ Though one giue life, the other learning lends,  
Let reason rule, let wit this matter scan.  
And things are iudge, according to their ends,  
And prouerbe olde sayes manners makes the man.  
The vitall sprite must yeeld to learning than.  
Wherefore you youthes, sprunge vp from gentle line,  
Vnto this Court your courteous eares incline.

¶ This Court, the which of Curtesie takes name,  
Declares what port eche Gentill shall inue.  
At all assayes how he himselfe shall frame,  
To follow what, and what for to eschue.  
Thrice happie he whom God shall so indue.  
A thing of weight, and wun for simple price,  
Richest by fooles, but purchast by the wise.


Benga-



# Bengalassa del Mont: Pri-

lacchi Retta; vnto Seig. Printifex Ganzar  
Moretta. For his behaviour. vz.

To my Nephew Seig. Prinifex Ganzar Morretta.

 **AT MY LAST BEING**  
at Prifacchi, vnderstanding by  
your fathers talke, that he minded  
to haue you a while in the Court,  
where hee hath spent the better  
part of his life: and because it is fre-  
quented with all sortes of companies. as any place  
in Italy is. I haue directed this little booke, which  
if you read and marke diligently, shall be as it were  
a guide, to leade you from a number of snates  
which you may be trapt withall, also for your be-  
hauour in all companies: with many other things  
fit to be knowen of yonge Gentlemen, and especi-  
ally for such as haue not beene conuersant in all  
companies.

Fare ye well.

A. id

The

## The Contentes of the Booke

**H**ow a yonge Gentleman may bebaue himselfe in  
all companies : and be prepared for ordinarie en-  
ertainements , and to get a good opinion and  
credite among his betters. Chap. 1.

**H**ow a man shall bebaue himselfe in bad companie,  
and among such rosters as will offer familiaritie  
with him, will he or no : and first a guesse of such  
meanes as they will vse thereto. Chap. 2.

**H**ow a man shall answer to the prayse & thankses,  
& curtesies seriously offered by his betters or equals. 3.

**H**ow a man shall acquite himselfe towarde noble  
persons , that shall either for his friends sake , or  
his owne , offer him curtesies : or assure him of  
friendship, willing him in all chaunces to be bolde  
with him. Chap. 4.

**H**ow when the foresayde speeches be offered by a  
noble person pleasantly , that is of acquaintance;  
which must be also pleasantly answered. Chap. 5.

**H**ow to an equall, or but little better: being a friend  
and familiar. Chap. 6.

**H**ow a man shall take thankses of a noble person. ca. 7

**H**ow a man may giue thankses to his betters and e-  
quals. Chap. 8.

**W**hat manners be requisite at the Table , and  
what to be shunned: what is to be considered in the  
washing before Dinner, and in the sitting downe, is  
set forth in the beginning of this Direction. Chap. 9.

**H**ow a man shall pacifie his friend, his better, or his  
equall: if he haue giuen him unwillingly any cause  
of offence. Chap. 10.

**H**ow a man shall shift off reproches or tauntes offer-  
red betwene sporte and earnest : by enuious and  
scornefull persons that will seeme to doe it so cunningly  
as the other shall haue the taunt , and yet at  
his owne pleasure will denie it. Chap. 11.

FINIS.





# The Courte of

ciuill Curtesie.

How a yonge Gentilman may behaue himselfe in  
all companies, and be prepared for ordinary  
entertainments, and to get a good oppinion  
and credit among his betters.

## Chap. 1.

**F**irst hee hath to consider, that the  
lacke of good behanour, which is a  
comely audacitie, with out a saule  
presumption (which argueth discrete  
iudgement and wisdom) maketh  
his inferior to be his equal, and ma-  
keth his equal his better, till himselfe hath attayned  
not only the habit of being the like, but the time to  
make himselfe knowe to be the like. Therefore if he  
shall light in the company of any, whose living and  
birth is worse then his owne, and yet perreyueth the  
other for his wisdom and grauitie to be well este-  
med of by others, it becommeth the yonge Gentleman  
to giue him the place (or at least with instance to offer  
it him) but yet with such a modest audacitie, mingled  
with a smiling grace, and curteous speeche, neither too  
loude nor whispering, as the rest of the company may  
well perceiue: it is the vertues, and not the man that  
is preferred, and that it is offered rather of a curteous  
disposition then of a shepish simplicite, which wilbe  
the better vnderstanded if he shall utter some famillier  
speech in yelding the place at the daye, as thus.

## The Court of civill Curtesie.

I pray you goe, for I lovie to followe the steppes of mine elders. Or thus:

You must needs goe, for I cannot away to goe for most. Or thus.

On, on I pray you, you bee the next the doore. Or thus:

If you goe not wee shall strive all day, for I will not. Or thus:

You make too much ado for so small a matter: And at the placing at the table, as thus:

Will you syt sit, and I wilbe next you? Or thus:

Not I by your leave. Or thus:

Such a one will needs haue you by him. Or thus:

You shall not rule me till you come to your owne house. Or thus:

The place is fitter for you then for me. Or thus.

Goe too, shall we strive all day like women.

And if it be one that be of great estimation, either for office, or ancientie, and with yet of too much curiositie refuse the place, then it shalbe best to sit downe first, but to take a lower place either on the other side, or on the same side. But here (by the way) it is to be considered that this curtesie is not so precisely to be used, either at common tables, where the man payeth equally for his meale, nor yet at ordinary tables in the Court: for in either of these two places, except diversity of degree make difference, men use not this curiositie: then this aforesayd at the table, is when men meete in their equals or inferiours houses, in which it is to be considered that the owners of the tables must beare the sway of placing, if he be the better or equal. Notobest, if the owner shall call or place one (either not knowing who ought or not caring who doe) that is inferiour: uerie way, saving for wealth, in such a case, the yonger Gentle,



Gentleman shall doe well not to tarry till other be set, not abyding the placing of the owner: but takinge his nerte companion to set himselfe downe first, rather two or thre lower, then he should be the next to his inferiour: whereby the owner shalbe (in sylvence) taught to consider better an other time.

And he must not suffer himselfe to be remoured any higher, that he may keepe the owner still in doubt whe, ther he so placed himselfe of mislike or of god fellowship. But if there be much adoe made, and that he finde the owner to finde his owne error: then it will be curtesy to couler the fact with good words pleasauntly,

As thus:

Why: thinke you that I can eate no meate but at the typper ende of the board. Or thus:

I pray you hinder not my god happe, I am where I like. Or thus:

I pray you give me leave to sit where I like. Or thus:

I pray you trouble not your selfe, you shall see us as merrys here as you be there. Or thus:

As long as I finde god meat I neuer use to stude for my place, Or thus:

I warrant you if I had not liked this place, I would have bin so bold as cholen an other. But if happen the owner of the house, be so grosse and careles, that hee either doe not or will not finde any mislike of the matter: then would I wishe in such a case, the young Gentlemen should be furnished with some guiding speeches or els some pleasaunt scoffes, to countenaunce out the matter, with those that syt by him, that the rest may see he choase the place in scoone of the other, Or thus:

I am happely placed here, for if I had mounted any higher, I had been cleane out of countenance. Or thus.

We wilbe as merrie here, as though we sat at the bypper ende of the bourd: or to some companion, that sits next aboue by the younge Gentlemans placing, thus:

If you behaue not your selues gently, and be good to vs of the second masse, we will keepe you from mounting the next time. Or thus:

Beware freinds, pride will haue a fall: speake not so lowde your betters be in place. And to conclude, to make as much mirth and pastime as may be all the meale. But if a man be in a noblemans house, or a knight of great reputacion, then he must be contented so; that time, as pleaseth them. But he may the next time, take as good a place as he can with modestie get, and when he is from the bourd, not lose any place that reason or courage can aduaunce him to. For as no man is disgraced by giuing (of his curtesie) place to whom he list, so to haue it taken from him by others being his right, is an abasement not to be suffered, if a man can take it either by sight or courage.

Now that this young Gentleman, may know in what sorte he may accompany himselfe with all sorts, and to all estates: he shall know, that the eldest sonne of a knight while his father liueth, may count himselfe equall with a Gentleman of. cc.li. land rent of assise (so the Statute limiteth) and may offer himselfe a companion with the best squire, if his wit with a modest and acitie will serue him thereto, but not without some reuerent respectes in his speche: specially if the sayde squire be of grauitie, and so of reputation, either for his wisdom or office, as if he wil aske a question, thus:

I pray you say, what? where? or why is such a thing? Or thus:

Will it please you to do, or haue such a thing: and  
in



in his affirmation and negation to answer, as thus :

Ye sir, no sir. And if the other aske him any question, as whether he will doe this, or that. Then thus :

Maye sir I will tell you. Or thus :

With a good will, if it please you, &c. As the matter shall fall out. Howbeit these speeches, if it be to no better then to the best Squier, or an ordinarie Knight be to be vsed, with such a famillier kinde of pronuntiation, as it may appeare to be vttered by him of his curtesy: meaning rather to giue them more then he greatly needed, then of any great difference he thinkes to be betwene them: specially if they be such, as he is not like any way, either to be in daunger of their hurt, or in neede of their help. And though these kinde of reuerent speeches neede not to be so curiously vsed, by the inferiour, to one much his better, when they be once very famillier: yet they become the speaker so well, as if they be vsed with a good audacitie and famillier countenance, a man may vse them to his inferiour, without any abacement or disgrace at all to himselfe, and specially to Ladies and Gentlewomen of credit.

Then he hath to consider that among yonge Gentlemen, or younge Noblemen, there needes no great curiositie, but before a Barron, and so upward, he may not be couered while he standeth in his viewe, except the Nobleman bid him: vnlesse that Nobleman vse such an ordinarie kinde of fellowship with all men (as he saith) as meane as himselfe vse him with small curtesy: and yet he must way withall whether that good fellowship bee withall men indifferently, or onely to suche as be his familliers: so; such as bee Noble may make theyr companions whom they list, and the rest though they shalbe better to such companions, not to vse euer the lesse honour to him.

B. ii.

And

And let this stand for a generall rule, that whatsoeuer familiarity a noble man shall shew to any his inferiour, yea though he profess to make him his equall friend: let the inferiour strit be wary of using himselfe rudely, lawlessly or carelessly, especially in the presence of others, For though many to assure the inferiour of their good will, seeme to banish all curiosity: yet such a one shalbe best esteemed, and longest hold friendship with his better, that in all those greatest familiarity can make it appeare to others that he doth not forget, that he playeth or iesteth with his superiour. Which a man may very well doe and yet holde company in all manner of sportes, iesses, and pastimes: then much more he that is a stranger must haue the more regarde. And as it is good manner for a man in his owne house, or his friends, if he be the best in the company, to offer intertainment to any noble man: so in a strange place in the house of his better, though there be no better then himselfe in the place, he may not presume to beginne intertainment: but it is his part to be ready, and next the Nobleman in sight, against it please him to vse him, till he see him accompanied with some others, or call some other to him: and if it be but open talke denied to passe away the time, then to helpe lengthen the same at his discretion: otherwise to finde some talke with others, and rather to stande or sit, with a steddie and assured countenance, as though he were studying some matter of waight, or harkening to others talke if it be not secret: then to accompanie him selfe with such as be unworthy of his company: and such count I seruing men, and foolish doltish persons though they be his betters. But when a man shall sit still and say nothing, he must be sure to haue an assured countenance, not gnawing any thing in his mouth, or playing with his



his legges, toes, or fingers, and to haue alwaies an eare and an eye about him, to here what is saide, and to be redy if any part of an others talke, eyther by word or looke be addressed to him, that he may receiue the occasion, and to liue in the talke: and though no such cause be offered, yet it is a better grace to harken other folkes communication, then to be talking with a person of baine credit: and if a man shall get him out of the way for lacke of countenance, when noble persons or others of reputation be in the place: then will his inferiour lye in a waite for occasion, and step in, to bee of familiaritie before him.

Furthermore, if talke be offered to this yonge Gentleman by his better, he hath to consider whether the same procede of a desire to passe away the time, and for want of other companie: or els (as some doe) because they wilbe thought courteous, they will saye some thing to euerie body, but for feare of too much familiaritie, will not stay longe with their inferiour. To this last it shalbe good only to answer to the question, adding some reason to berefite the same, but not to enter any new matter, nor to dilate any further in the old, then he shall perceiue him by his countenance and attentiuenes to heare without prouocation. But if the inferiour perceiue, that the talke is ministred vpon the first respect, that is to make entertainment: he must not onely answer all his demands, but enlarge the same to the utmost: And when he seeth his better patole, so that he turne not away warde (as though he would be gone from him) to inuent some matter of himself, to lengthen talke: And that he may the better doe so, he must before hand haue enquired (of such as come in his companie) if otherwise he cannot learne, what manner of country the stranger dwelleth in: from what place he cometh:

In any wise  
let a man  
shun as much  
as he can in

his enter-  
tainments to  
speake of  
himselfe as to  
tell, what he  
hath saide or  
what he hath  
donne: for  
that will be  
take to come  
of a desire to  
tell his owne  
praise, except  
it be either to  
his very friend  
or els that it  
be something  
that thother  
is desirous to  
here.

and whither he is going: what pastime or exercise he  
loueth. By which meanes he may redemaunde of the  
wearines, or pleasantnes of the iourney: of the soyle-  
nes or fayrenes of the weather: whether the Country  
he dwelleth in serue commodiouslye to the vse of such  
things as he delighteth in: whether the Gentlemen  
of that shyre be companiable in the like or not: and by  
this meanes, also he shalbe able so to vnderstand of mo  
countrys, and men, then he knowes, although he met  
with them as straungers, yet he shall be prouided of  
sumwhat to discourse with them thereof. But if a man  
talke with his better, he must alwaies obserue with  
what attentiuenes or willing minde the other giueth  
care to him, that he may leaue off, before the other be  
weary: and to be very hardesull that he speake nothing  
affirmatiuely, but that himselfe hath sene: but he may  
well say I haue harde, or I haue read, that this, or that  
is thus. And in telling any thing by heresay, specially  
to a stranger, he must respect thre things, thone, that it  
sound not to the dispraise of any by name, except it be  
a thing openlie knowne, and yet the dispraised may  
hap to be so neare a friend to him that shall heare it, as  
the teller shall get milike. The other is, that when  
they tell a tale of an other mans mouth, he forbear to  
tell the name of his author, especially if he bee his  
freind, for if it shall seme unlikely though it be true,  
he shall bring his freinds credit in suspect. The thirde  
kinde is, that he neuer take vpon him in open presence,  
to make any report of the sayings or doings of his bet-  
ters, except they be such as the company knoweth him  
to be familiarly acquainted with, for otherwise, he shall  
make himselfe compared to them that talke of Robin  
Hoode and neuer shot in his bowe. Lastly let him ne-  
uer make vpon his entertaynments with the dispraise,



o2 mocking of any , epther p2esent, o2 absent, though he beare other doo the like, (except only in the companie of his very assured freinds) and that fo2 this respect. A younge man must euer thinke that it is vnpossible fo2 him to be so compleat in all perfections of behauour, but that some thing remains in him wo2thy the laughing at, if men should not forbears him in respect of time which brings experience to the wisest, and peraduenture too , euen some of the same defects which he seeth scot at in an other, may be in himselfe, vnknownen to himselfe , o2 at least others as ill : And therefore the wisest way is, if his better seeme to deride any fo2 his behauour, to appeare by a smiling countenaunce to be of the same opinion: but in wo2ds to excuse it, if hee may, as if the doings of him that is mocked shew simplicitie, thus :

It may be that bashfulnes is the cause: if they shew rudenes, then thus:

Want of experience makes men erre. But if they be his equals, o2 inferiours that so scot, then merelye, thus :

Go too sy2s, many a one going about to mocke on he cares not fo2 , doth often touche himselfe o2 his nere frende, or by a similitude thus :

On, on, saw y2 neuer any o2 this , that litte by a weapon to stryke another and byt himselfe.

Or thus :

Take your pleasure my masters , I warrant you therebe that doo as mutche fo2 vs , as we doo fo2 them . And in dede there cannot any greater praise be giuen to any man, then this, that one shall neuer heere him speake yll of anye , and hearyng yll , wyll make the best of it . Howbeit, it is bothe within the limittes of honestye, wysdome, and friendship,  
any

any man to discourse plainelie with his freind, either of the misbehaviour, or vn honest dealynge of any: that on the one side he may shew himselfe a milker of ill persons, and also make his freinde ware of them. And by the way it is to be noted, that there be three sorts of people, which whosoever shall scoffe & shorne at, or els iest with them, further then the compass of curtesie shall permit, shall receiue more disgrace by doing it, then the other shall by suffering it.

The first is women, or simple milde spirited men: for women must neuer be iskers, nor scoffers, further then the bounds of modestie and curtesie, to make the time passe away the more pleasantly: so that a man to iest so farre with them as they may not for shame answer, nor for insufficiency quarrell for, wil be accounted a dishonorable battell, wherin the vanquished hath more honour then the vanquisher. For it is better to yelde with silence, then to contend for the masterye in vnsetting termes, and to offer the milde spirited man the like: that finding himselfe agreed, hath neither the wit to shift of it in words, neither the courage to reuenge it in deeds. And is in the same predicament that the woman is. And all noble mindees do of their curtesies forbear to offend; and offer to defend all those that either cannot (as feeble persons) or ought not (as the feminine sexe) reuenge or defend themselves.

The second sorte that may not be mocked or scoffed at, be aged persons, and such as be deformed, for want either of beutie, fauour, or other beauties in their shape, stature or limmes: because none of these things be faults of their owne making, neither lieth it in their power to amend them. So as we ought rather to be moued thereby to thanke the maker of vs all, for dealing so much better with vs, then with them, then to  
scoone

This is ment  
by sharpe and  
taunting  
iestes when  
a man will  
seeke to dis-  
grace or put  
one out of  
countenance  
by iestes.



scorne or depraue them for that they cannot helpe. And if withall we will consider, that the defoymities of the minde, be so much towler then those of the body, as the soule is of more value, and ought to be more vniforme: it wilbe a good meane to make the outwarde defects of others, very small in respect of our owne, which cannot but be greater and many moe, and consequently, rather to excuse them, then despise them.

The thirde sorte that cannot beare, neither ought to be offered scoffing, mocking, or teasing: be those that be in miserie: either by sorrow, imprisonment, or any aduersitie, by losse of friends, substance or credit: For these be things sent from God, to put vs in remembrance, that we hauing deserved as ill, may fall into the like when it pleaseth him: and in the meane times be objects for vs, to practise our compassion and charitie vpon. But there may rise this question, seeing that publique entertainments, specially among yonge folkes, are continued more often with speche of little importance, then with matters of waight: How a man finding himselfe in such companie, as are neither fit to discourse of matters of wisdom, nor yet to be imparted with of his owne private affaires, shall finde matter sufficient to passe the time in companie? For answer herunto, let this be remembred, that where as I haue sayd, that men must take heed in their open talke, how they be to busy in bringing in the sayings and doings of noble persons, least the hearers should thinke that he arrogateth to himselfe greater acquaintance with such, then in deede he hath: or els, least coming to the eares, they should mislike that their inferiours should make them their talking storckes. Yet if he that shall so introduce (by way of confirmation, ensample, or similitude) the saying of his betters, be sure that it shalbe

Witnesse & praise, or at the least, some pleasantnesse without any harme or disgrace to any other, he may well vse it in his talk: Provided that he speake it as by heresay, except he haue it in dede by his owne knowledge. Also women and deformed persons, may be pleased and iested with, if their wit be such as they delight in the like, and can in good sporte enterchaunge in the same manner. Provided that the boundes of curtesie be obserued (that is) that there be no cause of blushing giuen.

Also, all men in sickenes, prisonment, or pouertie, be not miserable, for they be only such that haue an afflicted minde: for some can iest and scoffe at their owne disgraces, thinking thereby to make them seeme the lesse in other mens eyes, while they appeare no heuier, then such as themselves can pleasantly beare: And such had rather be iested with, then pittied.

The fault therefore that can be committed in these persons, is the mocking them behinde their backes, or despising them, which no man ought to shew to any, except it be to them that be knownen to be impudent and shamelesse persons, or else such as be knownen to be ouerweenyng soles in their owne conceyte, and be suche as do the like by others. Of these a man may talke his pleasure, as well of them, as with them, without any disgrace to himselfe: Provided that if any quarrell rise thereby, he be as readie of courage to maintaine it with his hand, as of speche to vtter it with his tongue.

Also a man may iest with his very famillier freind: if he finde him of disposition willing to beare it, and of wit sufficient to aunswer it. And it skilles not what he lay to his charge, though it be dishonestie: provided that it be not true that is imputed to him, or if it be true that the other be so brazen faced as he will not be ashamed



ashamed of it.

I would not aduise any man to iest much with his inferiours, vnlesse they be such as he knoweth, both can and will vse a restraint of ouer malapartnes. For if a Gentilman should be saucely vsed by iest, by his inferiour, he cannot escape disgrace, whether he beare with it, or quarrell for it: but bearing it is best, and to shut it vp rather with a pleasant rip, then any way to seeme angry, if the mirth be of his owne beginning.

And thus much for a taste how a man may passe his talke among his betters and equals, in a strange place, and in strange company.

Yet this admonition more I must adde, that who so in his entertainments shall endeouour to tell any tale to moue laughter (specially in strange companie) had neede to be sure that it carrie that life or quicknesse with it, as he be not so much deceaued of his expectation, that he be faine himselfe to laugh alone: for that wil be so great a disgrace, as in steede of laughing at the table, they will smile in theyr serues at him: and therfore to shun that he must beware that he take not in hand to tell any thing for foolish, that is not folly: nor for wise that hath couller of folly: nor for a wonder that is not wonderfull: nor for rare, that is common: for want of experience may deceiue all these.

¶ How a man shall bechaue himselfe in bad company, and among such Roysters as will offer familiaritie with him, will he or no: and first a guesse of such meanes as they will vse thereto.

¶ The second Chapter.

**T**heir manner is lightly, if they finde a younge Gentleman that is to bee of a sayle liuing, if they see him soberly giuen, after they haue made their deuise among themselves, how euery man shall play his part, that one of them shall pretend great grauitie with him, and he shall praise him to the cloudes, and become his counsellour: another shall tel wonders to his fellow, to see if betwixt them they can catche a Woodcocke of him.

Another (if the first deuise serue not) will go about in scoffing and iollying sorte, to see if by putting them out of countenance, they can make him glad to bee of their faction, and to further the same, an other shall seeme to reprove all them. And as though he were the plainest honest man in the company, he will offer to quarrell with them in his behalfe: and all will be done with such oathes and sad looks, as for all a man is warned (he shall doubt) whether there be any that meane good faith or not. And it may be indeed that some of these may meane honestly, and that may be the first and the last, (for thother two betray themselves) and therfore a man must vse those he doubts of in such sort, as he neither vtterly reiect them, meaning well, nor shew him so foolish, as at the first or vpon small acquaintance



fance shall take vpon him to praise or aduise him, let him consider what reputation and countenance he is of, or if they be such, as be of lying, and withall can be contented to liue within the compasse of his owne, then there is the lesse suspicion to be had of him, further then this: that every wise man will suspect any man that too much praiseth him (except it be his familiar and assured friend) but for the more suerty it shalbe wel to answer in this manner: not seriously, but somewhat mpling and familiarly. He thinks it very good that you and I were neuer better acquainted: for by that meanes you maye be kept in that good opinion which now ye haue of me, either by heresay, or by your owne guesses, least by too much conuersation you be made to change your minde: but in the meane time I thanke you, bothe of your good liking, and of the good aduice you profer me: for I shall euer haue neede of good counsell: and if there be any other thing (because I am vnfurnished to requite you in the same) wherein I may pleasure you as much, you shal finde me as ready. And so to shift him of, and fall into some other talke, enquiring of this or that, him or her, as the object of the eye or minde shall lead.

Now for the wonder tellers, I finde three or foure sortes of them: the one sort onely vpon pleasure to passe away the time, not looking to be believed of any, but to be tolled within the like: With these the best way is merely to take vpon you to know it to be true, and to ad to it something that maye make it some more vnlikely. And though it should so fall out that the tale should be true, that to another seemeth either unlike or impossible: yet is there no harme done, in not seeming to believe it, while I know no reason to lead me there: to: may, if after the same with sad asseueration and o-

other be iustified to be true : a man must of curtesie  
seeme to credit their othes , but neuer the moze to cou-  
fesse it likely, except they can shew so by reason.

Whother sorte so2 that they would be taken so2 do-  
ers o2 knowers of great things , will so2 their owne  
glorie tell maruels , either of such things as they haue  
done, o2 such things as they haue seene in straung Cou-  
tries. And will thinke in dede , what by his solemne  
countenance, what by swearing and lying, eyther to be  
credited, o2 at least that no man shall seeme to discredit  
them: and if any go about it to quarrell with them. In  
this case I would either say nothing, o2 if he should di-  
rect his tale to me , whereby I must be drouen to saye  
something: I should be in such sorte as I would seeme  
to sothe him in wordes , but others such as I thought  
my friends , should perceiue by my countenance I ra-  
ther thought it pittie to put him out of his vaine, then  
was of the minde to belarne all he sayd. Yet that must  
be done so cunningly to, that if the teller o2 the hearers  
should, to picke a thanke, challenge me so2 the same : I  
would be able (if I list) without denyng anye thing I  
sayde o2 did , o2 make the blame light on them that  
would goe about to distaine my meaning, as thus :

Can I not looke on such a one, o2 speake so, but that  
I must meane as ye would: it is you, me thinkes, that  
go about to bzing in question that which no man els  
thought on, if I were as he , I would thanke you so2  
that, &c.

The thynde, and the worst of these wonder tellers,  
is he that in verry dede maketh his art, of purpose to  
catche Woodcocks, as they terme it, and they will vse  
it either so conningly o2 so impudently , as they will  
make him, whom they hunt after to be a ffole in that  
pointe, o2 seeme a ffole : so2 they will so mingle thinges  
like



like to be true, or at the least not impossible with things merely, faulſe and vnpoſſible: as if the hearer ſhall either receiue all indifferently, or reiect all indifferently, he ſhall ſeeme either too ignorant, or too light of beleeſe. And if he ſhall by iudgement ſcan and ſeuer the other from the other, and ſo condemne any parte, though not the whole: then ſwearing, ſlowting and quarreling, wilbe offered to iuſtifie the matter: and this it is, will they ſay) to tell a tale to him that hath neuer gon further then his mother and nurſery, to call for his pappe in a morning, &c.

And then muſt the laſt man that I firſt ſpake of and is the fourth in this tragedie, ſteppe forth and tell his fellow he offeth the yong Gentleman too much wrong, and he ſhall not take it at his hands, & himſelf will take his part, & go into the field either with him or for him.

To ſhift bothe theſe of, the beſt way, if any will rid it, is firſt to let the other to tell all his lies, and to let him paſſe with a ſmile in the ſcene, as they will call it, rather then to vſe either admiration, or negation: but if he be vrged to ſaye his oppinion, as he ſhall, if it be a verſe of courſe, then ſhortly to anſwer, thus: or the like.

I ſay no more, but it may be true for me: for there be many things that ſeeme vnpoſſible, and yet proue true. Matters of faith may not be reasoned on, Or thus:

He thinks it is a very good tale, I meane not to ſcan any further on the matter. And theſe or the like words may be vttered with ſuch a grace, as the countenance may ſhew the minde, and yet the ſpache keepe them from quarrell. But if they wyl needes perſecute it to the vttermoſt: then he that ſhall ſeeme to let the yonge Gentleman a gog, and offer to be his companion: he muſt of curteſie ſeeme to thanke him, but not be ſo vnwiſe as accept him.

For

For no wise man will accept into his company, at such a bargein, a stranger if he haue any of his freinds to make account of, though he suspect no practise at all, but yet he must be put of with good words, as thus:

There is a difference betweene ruffally phrases and such reprochfull words as expresse the foulness of the act or the illnesse of the person.

If the noble man be not of authority.

I thanke you, you shall not neede to take the paine, for I haue promised a friend of mine, in these cases (if I take any body with me) it must be he: I will quarrell with no body, but if any body haue any quarrell to me, I haue businesse into such a place, such a day, at such an hower: I will haue but my selfe and my man, or but my selfe and my friend, there he may finde me if he dare: and so as much as may be to forbear ruffainly words. But if any man be called by any reprochfull names, they must needes be required both in termes and deedes, but after sundrie manners according to the person, the cause and the place.

For if a mans better, being a noble person (not being of the counsell) shall in scornfull words challenge his inferiour for any thing of offence toward him, the inferiour ought by all meanes (not abasing himselfe too much) to excuse the matter. Or if it be a fault (such as he can geue no reason for the committing of it) to walke with request of pardon. But if either the excuse will not be taken, or that the inferiour had iust cause to commit the offence, and that the rebp: the noble man breake out in termes of reproche, as knane, or lie: it may very well be answered thus:

I neither am knane, nor lie any more then you, take it as you list, Or thus.

My Lorde, I know you are a noble man, you may peradventure ouermatch me with your traine, and yet I must scramble as well as I can to: These termes be very unflattering, you must either forbear them, or giue me leaue to thinke so, Or thus:

Your



Your Lordship may bestow these liveries on those that live by you, and cannot live without you : if you will not haue me forget you, forget not your self, for I am much ascard. I shall respect the villanie you offer me aboue the dignitie of your estate : But if a great personage shall reprove me for any faulte, then mediation of friends, and humble words, as thus:

I am soie your L. should grow to these termes : I neither am such, nor deserue to be so called of you: howbeit you be to great a state for me to contend with, but if the proudest be in this land being mine equall, or not so much my better should vs me so, if I did not my best to teache him better manner, you might well publish me for such as you call me: but I will beare all these and be glad of your L. fauour if I may get it, if not I must liue like a poore man, and do as I may, Or thus.

My Lord, these be verie ill termes to offer to a Gentleman : and I must tell, you offer them to him that would not beare them at many mens hands, but I must beare them at yours, for I confesse you bee able to overmatche me: your frame is longer then mine: if I had thought you would haue vsed me thus, your Lordship should haue pardoned me for coming to you at that time.

Now it is to be considered that wordes all this while as they breake no bones (so from one matche a mans better) they be no great disgraces : and a man may be compted the wiser to forbear, where he knoweth he shall by power and routes of men or kindred, be overmatched. But if the best vnder a Councillour should giue a blowe, a man shalbe ashamed, if he do not his best to reache him another, whatsoener come of it.

Now if betwene equals, reproofe full wordes do rise, it must be distinguished thus:

D.i.

If

The best way  
to this is to  
lende him a  
blow.

But yet the  
villany may  
be such as he  
may straine  
good man-  
ner.

If I gine one occasion of offence that toucheth but his profit, and he gins me reprochfull names for it, as the Lie, or Knaue: I must for my credit sake, not only requite those words with like words, but counte the wrong mine: and either offer the first blowe (if the place serue for it) or els challenge him into the feild: vnalesse I can (for pollicie sake) drue him to challenge me to saue my selfe from the danger of the lawe.

For fighting quarels neuer are made for profit, but for honour: and therefore whatsoever hurt be done, not touching credit, the quarell must be his that receineth the first reprochfull words: so touching the cause, the right consideration is this: If I offer the first reproche, disdaine, or dispite, the quarell is the others: his parte it is to challenge, and I neede not to my equall to make the challenge. But if the other gine me the first lie, or like disgrae, it is not enough to say he lyeth againe: but I must needs offer a blow, or challenge the feild.

In the house of his friend, I meane in the dnyng place at the bourde, or where any assembly is, a man may not offer a blowe: but if he haue cause giden him, he shall do well to make shewe in words that he beareth the present occasion, respecting the disturbance of the companie.

This is no place to growe in termes in, if it were you would not be so bjaue, Or thus:

These be too great villanies to be borne, if it were not in mine owne house, where thou knowest I am able to eate this vp, Or thus:

So now words, this matter shall be eased anon you shall see, Or thus:

I thanke you say, nay take your pleasure, I could rayle too, but then I should be like such a rascall as thy selfe, tell me this sone if thou see I forget it: but if I do take



take me for such a cowardly boye as I will take thee  
for, till thou mette me in such a place, Or thus:

If it were not for troubling this companie, I would  
be your caruer of a peece of my Dagger: but doubt not  
but I shall finde a time for you. Or thus:

Away rascall with thy villanous words, I heare by  
thy great boasts I shall passe my iourney quietly at  
such an tower, in such a place, I know, I shall haue  
cause to report thee for a good quiet fellow: I, no more  
a do, you know my minde.

But to conclude in this, I shall aduise the yonge  
Gentleman to enforme himselfe afore he haue neede by  
enquerie at their hands, that the experienced in that  
trade, that when he hath neede he may not only be pro-  
vided of courage, but also of wordes, phrase and man-  
ner to it curragiously: and in the stoutest and seemliest  
manner for all that I haue written hitherto of this  
matter, hath bin rather to shew that in euery thing  
there is a meane to be vled, in one sorte to inferiours:  
and in another sorte to superiours and equals: to the  
ende to prouoke him to learne the right manner, then  
of a meaning, to shew any skill of mine in the same,  
belonging nothing to my profession: and therefore I  
will now say something how he shall take the blessings,  
the prayse, and the thankes of his superiours and  
equals, as things that are best fitter for me to write,  
and shall of him be oftner and sooner put in practise.

First I will discerne some sundrie manner of ie-  
ling, One is, when a man will charge his familiar  
freinde (a mans familiar may be either his equall or  
his better, that list of curtesie to become his equall, or  
one somewhat his inferiour to whom he list by like  
curtesie to make his equall) with some ill matter that  
all the companie knoweth to be untrue.

In that kinde there is no difficultie to answere: but it is good to haue varietie of phrase, and not to answer still after one manner: to his mere equall thus:

You doe well to exercise your tongue in matters of no trouth, you may hap els to be taken for a lie teller.

Or thus:

So too, you will haue every bodie see what a lawlesse tongued fellow you be, that cannot so much as keepe counsell of that he knoweth not, what would he doe thinke you of that he knoweth? Or thus:

May I dare say you would faine haue it belieued, for it grieueth him that any man should be taken for honestest man than himselfe, Or thus:

So too, you were best leaue your tatling, least I fall a telling of true tales, Or thus:

May tell on, for I am sure all is Gospell that cometh out of those lippes of yours, Or thus:

This is nothing finely handled of you, you should haue sayd something that had caried some likelyhode with it, Or thus:

So too, I will make you no more of my counsell seeing you be such a blab, Or thus:

Is this the trust you performe with your friends, to tell all and more too? Or thus:

Houlde thy peace fole, for my honestie is so well knowne, as no body here will belieue thee.

Now in the like case to a man: as better must be other phrases, as thus:

You say truthe say I haue been taken for a soze fellow at that, when I was a yongeman, Or thus:

If my credit were not very good, this were inough to disgrace me quite, Or thus:

It may be true that you say, but I warrant you I handle the matter so cunningly, that there is no proofe to



to be had of it, Or thus :

It were great pittie any body should doubt of that matter, Or thus :

Thus a mans credit is put in danger by you, if the hearers be not the more fauourable, Or thus :

Some measure other mens trades by theyr owne, but I would be lothe any body should thinke I meane so by you.

¶ An other kinde of telling with a mans freind is, when they charge him to haue sayd or donne something of a thirde person, that onely himselfe and his freinde knoweth to be sayned : but yet it may be told with such a resemblance of truth, as the hearers may doubt whether it be true or no . In this case also it is not good to make deniall : but to vse some such phrase or countenance as the hearers may perceiue he maketh so little account of it, as it needeth no excuse or denial, as thus :

You haue lost much good labour now, if you be not belæued, Or thus :

You may sell this good cheape , seeing it is of your owne making, Or thus :

I like you well , so I see you loue to make the best of any thing, euer, when you wote not how to make the worst, Or thus :

I pray you belæue him in this , and you shall see he will take such a pride in it, that he will quoyne you new stiffe euery day . Or to a mans better : Wery well, you may say that and more too, if it please you, Or thus :

You must looke with a sadder countenance when you wilbe belæued.

¶ An other kinde is when they will touche one with something which is true : and though it be no great in-

D. ul.

same,

family, yet it may be somewhat that a man would bee loathe to confesse, and yet as loathe to be taken for a denier of that which is knowen to be true. In this case a man may answer thus:

You doe but dreame peraduenture, when you wake you shall finde it otherwise, Or thus:

For, now you haue heard say so: and hearing of a good faith, you beleued it straight. Or thus:

Say no doubt but it must needs be true, if you say it, Or thus:

Did I you speake your pleasure, a good tale in deede if it were long enough. Or to your better:

This is but some malicious tongue, that hath sounded this in your eares, I am sure you doe not beleue it, Or thus:

Say you may say what pleaseeth you, for I will doe so much as confesse it, rather then you should not bee beleued, Or thus:

I perceiue you minde to make me beholding to you for giuing me so good report, Or thus:

I knowe for your good word is euer at hand for your freinds, and I perceiue by this that I am one of them, Or thus:

I am bound to you alwaies, I trust to be able one way or other to make you amends, Or thus:

So I warrant you, there shall no man be able to catche me in such a fault, Or thus:

Tell this you would doe if a mans marriage lay on it, Or thus:

Well, when I lacke one to speake well for mee, I knowe where to finde him at a neede.

Or thus:

If you looke so sadly, you will make them beleeue you in deede.

Can

These and like speeches with altringe only the sound and countenance may serue in sport or betwene sport and earnest, if a man like not to be iested with.



**A**n other kinde of testing is, when one praiseth another for well handling of any matter, either in saying or doing, that in deed hath not bene well, or not so well or wisely as it might have bene: whereby the other knoweth he speaketh by contraries, this is to bee answered diuersly, as thus:

**S**owe if another time you lacke one to doo suche a thing finely, it is but sending for me, and you shalbe sped, Or thus:

**I**t is a signe you haue a good insight with you, for I may tell to you, and yet I would be lothe to want to: it was verye excellently well done in deed, Or thus:

**W**ell, ye see I loue not to bragge: but when I doo a thing very wisely, I loue suche friends as will tell me of it, Or thus:

**I** naye, but if you had had the handling of it, it would haue bene exquisitely done. Or to a mans better thus:

**W**ell, if a man chaunce to shew all the wit he hath in doing of a thing, were it reason there should be any more requir'd? Or thus:

**I** may tell to you, I did it tothall the prouision of wit I had at that time in store, Or thus:

**N**aye, I trust I shall neuer surfet with dooing too wisely, Or thus:

**I** loue not to dissemble with my friends, I meane to shew them all my wit at once.

**T**o conclude, in any thing that may seeme to carry some defect in the dooing, if the doer can himselfe either with wit turne it to some merrie conceit, or els helpe merely to mocke him, himselfe for companie: it will appeare either no defect, or els to be committed rather by carelesnesse, then for want of wit.

Another

Another kinde of iesting is to praise a man to his face of things that be true in dede : as for his personage, his wit, his qualities, his good nature, or his learning : and whether this be spoken in sporte, or in earnest, it is all one: for a man must ever take vpon him as though all praises were spoken in iest : by which meanes he may in sporte arrogate them all to himselfe, with lesse glozie, then if with taking it in earnest he should endeuour to put them from him. So as all such praises may be answered thus with a smiling grace.

Go to, you thinke now that I will do as much for you : and so I would if I thought you as worthy of it as I : but you must bate me an ace of that , Or thus :

In dede I must confesse it is so: and you that want some of these rare giftes , which I am endowd with must be contented to, Or thus :

You say true, there be many proper fellows of the name of vs, if ye knew them, Or thus :

These things be but trifles with me, in comparison of that I could do if I list, Or thus :

You neede say no more, for I warrant you, I beleue all this to be true, and muche more . Or to a mans better, thus :

I thanke you for saying so , for I hope some bodye here will beleue it, Or thus :

Take heed sy, that you make not mee (o beleue you herein, better then you beleue your selfe: for I tell you, it will be harde to make mee thinke the contrarie. Or thus :

Beware what you saye , for it lyeth in you to bringe me in as greate an error as this comes to. Or thus :

I know you will saye nothing , but that you be sure



sure is true : and therfore, I meane bothe to beleue it my selfe , and also to perswade the audience to be of a right faith.

¶ How a man shall answer to the praise and thanks and curtesies seriously offered by his beters or equals.

### The third Chapter.

**T**he praise that any man shall giue his freinds to his face , proceeding of his owne iudgement , in earnest and friendly wise , as one frende maye in some order ( in uttering either his owne affection, or to encourage the other without touche of flatterie ) do to an other : it may be answered to his equall freind, doing it of good faith, in parte as I haue prescribed before towards his better, in doing the like in mirth. Or thus:

Any prayes or thanks require rather somewhat a smyling grace then too solem, though it be a mans better.

I may not take your praise for any thing, for the goodwill you beare me, blinds you. Or thus:

I pray you looke better into me, and when you finde how much you be deceiued, tell me of it, that I maye amende it, Or thus:

If another should tell me so much, I should thinke he mockes me: but you may mocke me inderde , and passe vnspied , for the goodwill I thinke you beare me.

As a stranger, that shall praise him, or seme to conceaue a good opinion of him thus:

It were best ( I thinke ) neuer to be better acquainted with you, least I make you of another opinion, Or thus:



Our friend thus :

I am in your debt for so much already as if you lende me any more, you will make me bankrout: and agree with you for the tenth parte,

Or thus:

You offer me so much, and I can requite so little: as I see, you meane to make me an ill debter still,

Or thus:

You know I haue no curious words in store, but in plaine termes. I thanke you, and will requite it if I can, Or seriously thus:

I praye you thinke, that though I vse not manye wordes with you, I thinke my selfe so much beholding to you : as wherein I may pleasure you, if you commaunde me not. I shall thinke you loue me not . Or to a straunger thus :

By I thanke you of this curtesie , if it shall lie in me to requite it, I praye you be as bould with me,

Or thus :

Sir I must be your debter for this curtesie, till time and place serue to requite it : but in the meane time I thanke you, I praye you make the like accompt of me.

¶ How a man shall take thankes of a noble person.

#### The.vii.Chapter.

If thankes be offered in serious manner and for any waightie matter thus :

My Lorde, it was my goodwill , as well as my dutie, to haue done it to your best contentation : but  
if



if there be any defect in it, I pray your Lordship impute it to mine unskilfulnesse. Or thus :

My Lord it is no reason that you thanke him, whom you ought to commaund: and specially me, that am unable to satisfie for the tenth parte of that dewtie or goodwill I owe you : but if there be ought done to your contentacion, or that haue pleased you, I am very well a paide and sufficiently thanked, Or if merely thus:

I pray you keepe your thankses for a thing moze woorthy them : for if your Lordship bestowe so manie thankses for so small matters, you will make me loke for too manie when I shall doe you any better service.

¶ To a mans equall freind, or but little his better, thus:

May sir, you will marre me, if you giue me too many thankses : for then you will bring me moze in debt for my thankses, that I am yours for this matter by a great deale, Or thus.

Doo freinds vse this curiositie in giuing thankses, I am sure it is but to teach me god manners against an other time, Or thus :

I praye you keepe thankses for straungers, and let me know whether it were to your liking or not, Or thus :

You be at too muche cost for so small a matter : I know now where to haue thankses another time when I deserue them.

¶ How a man maye giue thankses to his betters and equals.

to honour and loue you : and seeing it pleaseth you to extend your curtesie also towards me , I can but wish my seruice, as sufficient as my god will is : to assure you too, of my thankfull minde, Or thus:

My Lorde , I can but acknowledge that debte for my selfe , which before I thought to owe for others of my friends, that haue tasted of your curtesie: but I am glad that I may by this meanes shew it , which your Lordship shall finde me ready to do, wherein soeuer I shall thinke my seruice may be acceptable, Or thus :

As this your Lordships goodnes riseth of your curtesie without any desertes , so must I confesse my selfe euer vnable to counterpeyse it: I can but acknowledge my selfe too much bound to you for it: and double bound if it shall please you to commaund me to the vttermost of my power, Or thus:

I humbly thanke your Lordship, I can but requite it with my seruice, and that I beseech you commaund, Or thus:

My humble thanks are but an vnequall recompence, and therefore I shall desire your L. to put my gratefull minde in triall, by commaunding my seruice, Or shortly, thus:

If my seruice may any way be ought woorth , if I may but vnderstande it , it shall not neede to be commaunded, Or thus :

I humbly thanke your L. and I beseech you commaund me, as your seruant, Or thus :

I humbly thanke your L. and I beseeche you thinke that you vouchsafe this curtesie on him that will be as readie to requite it with the vttermost of his seruice, as he that is better storied of words. The vse of long or short sentences must be employed according as he seeth the hearer at leasure.

How



¶ How when the foresayde speeches bee offered by a noble person pleasantly, that is of acquaintance which must be also pleasantly answered.

The.v. Chapter.

**M**Y Lozde, you know I haue no store of eloquence: but what mayme so euer you finde in my utterance, I can assure, you shall finde none in my god will, whensoever I may doe you anye service, Or thus:

I humbly thanke your Lordship, I warrant you I make so sure reckoning thereof, as I am moze like to be bould of your curtesie, then to request it: but I must pray your Lordship to thinke that shall be rather for want of power then of god will, Or thus:

Your Lordship must be content with my humble thanks for this time: but I would be very sozie to thinke your Lordship made not accompt of me, as of him whom you may most commaund, Or thus:

My Lord I haue had so good experience of your former curtesies, bothe towards me and other my friends, as I had naede with my seruice to goe about; to recompence some parte of that, befoze I come in debt for any moze: But the lesse we can requite, the moze we muste stand bounde.

¶ How to an equall, or but little better becing a freend and familliar.

The.vi. Chapter.

I thanke you for your good opinion, I would I could beguile euerie body so conningly, as to make them of the same minde. And to a mans better, thus:

How muche sooner I shall want in this, my redinessse to be at your commaundement shall supplie it, Or thus:

The good opinion. whiche rather my good hap, then my deserts hath wrought in you, causeth you (I thinke) to beleeue that to be in mee, which you wish to be in mee. Or thus:

I account my hap good, that it pleaseth you, but to say thus much: for at the least, I shalbe ashamed of as much as I finde wanting here of in my selfe, Or thus:

I cannot but take this as a freindly curtesy, by pollicie to encourage mee to seeke the attainment of that which I am bozne in hand to haue already. These and like, answeres may be applied also to such as shall bringe to his eares the good reportes of his freindes giuen out of him behinde his backe (as they terme it.) Provided that hee picke them out according to the distinction of persons before described: and withal, as it is to be considered that all thinges spoken in a shewe of mirth though it seeme to the hearer somewhat sharpe (and peraduenture anger him) is yet to be dissimuled and answered merely. So whensoever a man in any thing that hee may attribute, truly to himselfe is praised to his face, though it be spoken earnestly and of good meaning: hee ought also, in his foresaide manner of answeres: to shew such a smilynge grace, as it may appeare hee taketh it as spoken rather of their curtesie, then for any cause he finds in himselfe why they should so say, in speche (for the most parte) the countenance, the grace, and sounde in the pronounciation is able with one selfe sentence, without altring worde or syllable, to

In all other entertainments spoken seriously, a glad some looke is a better grace then a flattering smile.



to please or displease others, to shew himselfe wise, or make him so: so muche to seme foolish.

Salomon affirmeth, that there is nothing that moze trieth the wit of man, then the hearing of his owne praise: for saith he, the wise man is put to his triall, when he is praised to his face. And therefore for this matter I conclude, that soasmuch as many times it is harde to finde who speaketh of flatterie contrarie to his thought: who by way of mockerie, though he knowe he say true, to trie him, and who of god zeale to shew affection, and to encourage him: The surest way in this doubt is (except to those whose friendship by other meanes he hath experience of) to ble his answers so, as he may make them earnest or spozte at his pleasure, as he perceiueth their assueration to prouoke him.

¶ How a man shall acquite himselfe towards noble persons, that shall either for his freendes sake, or his owne, offer him curtesies: or assure him of freindship, willing him in all chaunces to be bolde with him.

¶ The.iiii. Chapter.

**I**n this case as in all other of intertainments, the inferiour must note in what manner, whether seriously or familliarly, such curtesie or intertainment be offered him: and thereafter to chuse out and shape out answers, as greable to eche kinde: for the first, if he be a stranger to him: but not to his freends thus:

I knowe sutch, or sutch of my freendes so muche beholding to you too, as hath bin sufficient to binde me  
to

## The. viii. Chapter.



If my humble thanks were a sufficient recompence to your Lordship, I should not rest so much in your debt as now I am bound to do, for such a curtesie, &c. Or thus:

My Lord, I haue humble thanks to render, for such a matter which did me great pleasure: but they be so vnequall a requitall, as I were best to ad this to the rest of your curtesies or goodnesse, and stande bound for the whole, Or thus:

I am so much bound to your Lordship, for such a thing, &c. As I must thinke all the service I can do too little worthe in respect of your goodnesse shewed therein.

To a mans friend thus:

I am too much in your debte, to giue you thanks for such a thing, &c. For till I can make some shew in deedes, I will come vpon the score with you in words, Or thus:

Though thanks be not inough for this pleasure that you haue doone me: yet I pray you allow of them till I be able to make better payment.

¶ What manners be requisite at the Table, and what to bee shunned: for, what is to be considered in the washing before Dinner, and in the sitting downe, is set forth in the beginning of this Direction.

## ¶ The. ix. Chapter.

First





First, to pause when a man is set, and with leasure to unfold his napkin, wipe his knife, cut his breade, and there to stay till either his better begin, or make countenance to him to eat where he list: and then to begin, not at the dish that shall stand right before his better, except it be offered him: neither of the daintiest meates which (lightly) stande lowest: but to chuse some such dish to be doing on the while, till he see whether his better will chuse or refuse some other dish, that he had rather eat on.

Item to haue an eye to such as sit next beneath him and cannot reach, and peradventure for good manner (if they be any thing his inferiours) will not speake: and if they eat not, to aske whether he shalbe their Caruer. But I would not haue him to be any mans Caruer, without asking him first, except it be to one so much his inferiour, as he knoweth will be glad of the curtesie he sheweth him, though he like not the meate. For as to Carue to a mans better is a presumption, so to ones equall, except by asking first the question, you know it wilbe welcome to him, wilbe taken for too much flatering, except also that for the daintinesse of the meate, or fine chusing of the best morsell, he offereth it to his very familiar freinds, by way of a courteous affection: for a man must for a generall rule, take heede that in a straunge place he be not to bulke in offering service, or curtesies, though it be to his betters: but in a mans owne house or his fathers, it cannot lightly be too much.

Item if a man be in his owne house, or his fathers, where it becommeth him to giue countenance or entertainment he may to his equall, and such as be somewhat his inferiours, he may the oftner proffer them

¶ i.

this

This ceremonie is not to be tied, but when a man sitteth at the upper messe with his betters, or at the second, when either the maister of the house sitteth there, or some noble person.

It is counted  
a foolish  
grace euer to  
drinke to  
some body,  
and specially  
at the first  
draught.

this of that meate, and drinke to them, but not too much. For if a man every time he drinketh shall drinke to one or other, it wilbe sene as though he did it for lacke of countenance: so that to vse the salutation of the Cup aboue twice in one meale, wilbe too muche, except the whole companie fall to quaffing. For wise men doe rather seeke to satisfy their guests with some good speeches then with such dum segues.

This kinde of Cup grating ought not to bee vsed but in one of these two respects: either to make our inferiour (to whom we meane not to vse speche of familiaritie) to thinke we will doe them a curtesie: or els to our very frende by way of congratulation. And therefore a man must neuer drinke to his better, except he be sure that by way of friendship and familiarite he be content to become his equall, and that not with a solem or sad countenance, but with some smiling grace, that the rest may knowe it proceedeth of familiaritie, and not of presumption, yet with reuerent words and change of phrase, as thus:

My Lorde, if some yonge Nobleman:

Sir, or Madam, will it please you to giue me leane.

Or thus.

Shall I be so bould as salute you with this Cup of Wine, Or thus:

By your leave sy, against it next please you.

Or thus:

Will you giue me leane to remember such a one as some frend of his. Or thus:

To plucke you out of your Studies. Or thus:

Hauiug your tale sy.

Item, that aboue all thinges in a strange place, or in the presence of strangers, he attend not so greedely, nor so continually to his feeding: but that in modest wise,



~~Item, that he should not~~ either gazing too longe in another mans face: or yet hanging his head continually on his trencher: he hath both his eye and his eare so redy, that nothing is saide or done at the houre, but he may perceiue it, for his learning, that god is to follow, that it is to eschew. And when he seeth any thing vncomely, to examine himselfe, whether he haue not the same grace himselfe: and also to do the like, whensoever he heareth any man dyspraised. For most men knowe what is comely or vncomely in another: But many so lacke of due obseruation in themselves, moche or dyspraise in another, the same which others mock in them: and the rather for their so doing.

Item, that he pause betwene meate and meate, and neuer to carrie himselfe, either of meate or bread, while his mouth is full: nor till he haue swallowed the last morsell.

Item that he fill not his mouth so full of meate as he cannot holde his lippes together while he is chewing: for other wise, men shall looke into his mouth, and see the meate rowle vp and downe while he is eating: which is a foule sight, and loathesome: and for that cause, a man must forbear to speake with meate in his mouth, except he haue so little, as he be sure to hide it in his mouth while he is speaking.

Item, while his better telleth him any tale, to cease eating: both while he heareth, and while he answereth him.

Item, if he be prouoked to laughe in the presence of his betters, to do the same with as little noise as may be: and likewise in the company of strangers, so to loude a laughter, specially, for disorderous occasions, do make wisemen counted foolish of such as know them not.

¶ ii.

Item,

Item, when a man will tell a merry tale, let him be it so as himselfe be not the first that shall laugh at it. A smiling sound to make men know he speaketh but in spoote, is good: but a fained laughter is ill becoming. A hartie laughter (to the matter be worth it), is allowable.

Item he must beware that while another tell a tale, or make lectures: that his wits be not caried away, so as he gaze continually in his face, and make the same countenances which he seeth the other do: so that will make a man counted doltish.

Item if he be constrained to yawn, reache, belche, cough, sneeze, clenke the nose, or spit either at the bourde, or in the presence of his betters or strangers: he must suppress the sound, and shadow the sight, as much as he may conveniently without making it to nice.

Item in caruing himselfe or others, he must not embete too many of his fingers, nor his thombe: nor wallow his meate up and down too much in the saute, because in so doing a man shall washe his fingers in the saute, which others will loathe, specially strangers.

Now to conclude, though a man either at home or among his friends, may use what manner he list, without observing all these ceremonies: yet it shalbe verie good somewhat to enure himselfe by daily custome: or therwise he shall in presence forgette both them and himselfe.

¶ How a man shall pacifie his freind, his better, or his equall: if he haue giuen him vnwillinglye any cause of offence.





If for a right cause, then merely thus:  
I am sure you take it not in earnest, or thinke I meant otherwise then in the best part: for if you doe, you shall doe me great wronge, Or thus:

By my trouthe I did, or saide it to no such ende, as you take it: and therefore I pray you thinke of it, as I meant it. Or thus:

If I had thought it could haue bin so much mistaken, I would haue bin more wary: but let it suffice you that I ment but well and friendly, for otherwise I did it not I assure you: or earnestly for some greater matter, then thus:

My hap is ill, that of so good a meaning, should fall out so ill concerning, or so ill successe: for that I did, or sayde, was as I would haue done to my very friende, or would haue had done to my selfe, it restes in your choise to beleue me: but if you doe not, you shall wronge your selfe, as well as me, in mistrusting me without a cause, Or thus:

I can but tell you and assure you on my faith, I meant thus, Or thus:

If I haue given you any cause to thinke otherwise, or if it haue fallen out contrarie to mine expectation: I am not only soarie for it, but I will be ready to make any recompence I can, Or to ones better thus:

Truly sir, it was not my intent to doe herein anye thing that might offende: but I will yelde, that it is fault inough that I used no more circumspection; but that you may conceiue ill of it: you neede not to giue me any penance, for that my repentance is so mutche, Or thus:

If you knew my minde, you would put me in  
trust

trust so; reuenging this fault: so; I shall be angrie with my selfe this god while so; it.

¶ How a man shall shift of reproches or tauntes offered betweene sporte and earnest, by enuious and scornefull persons, that will seeme to doo it so cunninglye, as the other shall haue the taunt, and yet at his owne pleasure will denie it.

[The.xi. Chapter.

**T**he best way is, if he can touche the same party as nere, without seeming to be angrie: but if he know nothing perticularly to charge him or to mock him withall, then, to let him be, twaine spoyle & anger againe, as thus:

Oh finely handled, were you boyne so. Or thus:

Iesus who would haue thought you coulde haue thowen so harde to hit your selfe, Or thus:

I dare say, you wene you haue spoken very trimly now. Or thus:

You haue made a great speake sir, Or thus:

What is quoth you, Or thus:

I thanke you of your cost, Or thus:

It is but your good nature to take or expounde it so. Or thus:

As I remember I desired you not to say that for me: but yet you shall finde me too kinde harted to dye in your debt. Or thus:

Did any bodye teache you to say so, or comes it of your mother wit.

¶ Now



¶ Now if they shall replie, and go about to make it  
seeme they meane simply, then thus :

I dare say you doe, and therefore I thanke you as  
hartely. Or thus :

Why I trust you thinke not that I doubt of that,  
Or thus :

Why I take it so and therefore I commend you for it:  
and so turne it to mirth agayne, if the other will needs  
haue it so. But if the other will prosecute it with  
sharpe tauntes, vnder a steryng or laughing counte-  
nance, then thus :

Maye I am not skilled in iesters arte, tell me your  
minde in earnest, and you shall finde me ready to make  
you such spozte as I dare : Or thus :

I will tell you, if you will needs become a Jester  
to make Gentlemen spozte : It were best to call some  
other to helpe countenance you, that is of your facultie,  
for in faith I am nothing apt for you at this time.

FINIS.

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